THE

Western Conference News Letter

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In the last issue of the NEWS LETTER there was a general statement of the needs of our newly started movement at Brookings, S. D. There was small answer to this indirect appeal, so the directors of the Conference send out this further one through these columns. Brookings has been quite prominently before the members of our Conference for the past two years. The reason for this is to be found in the plucky fight that a few liberal-minded people are making in a community that has always been church ridden. This community has long had a liberal element, but it has been suppressed by all sorts of unfair treatment. Lately several of the strongest supporters of the new movement have moved away, and another who wrote a letter from which I am about to quote, thought of going. He writes: "I am sorry to report that the loss of Profs. ——— and ——— has made the rest of the faithful feel somewhat discouraged. However, I think that there has been some little development of the seed sown, so that we can continue our work. In fact, the responsibility which I feel about the matter operates considerably in making me choose to stay in Brookings. It is too bad for an infant movement to be entirely deserted by its parents. We expect to resume our club work as soon as college opens in the fall." When we first went to Brookings it was in answer to an appeal sent us by a professor whose teachings had left his students adrift, religiously, because his instructions had broken their moorings from the old faith. The same need exists to-day. Eager young souls are looking toward us. Are we going to disappoint them? I trust not. Let the ministers present this cause to their people, not asking for dollars but cents. Let those who read this in these oclumns each send a small sum and the result will be that the modest amount needed will be realized and our glorious gospel that makes life lovely and man able to appreciate and enjoy it because he is unafraid, shall be spread over Dakota's prairies, carrying blessings to all who dwell thereon.

The time has again arrived to call the attention of our readers to the state conferences. These meetings are of inestimable value to our cause. They bring together the Unitarians of the West and through the contact develop confidence and enthusiasm which enable our work to be done in the face of great obstacles. We are a small people numerically, but we feel that we are mighty in that we have Truth on our side. However great and powerful Truth may be, it does not propogate itself, but depends upon its devotees. If our Unitarian people only knew how good these meetings are, they would attend in large numbers to enjoy the intellectual and spiritual hospitality of the speakers upon the programs and the gracious and delightful hospitality of Unitarian homes. They would help and be helped. The dates of the conferences are as follows: Minnesota, at St. Paul, Oct. 15-16; Iowa, at Davenport, Oct. 17-18-19· Missouri Valley, at Kansas City, Oct. 22-24; Illinois, at Buda, Oct. 24-25; Michigan, at Toledo, O., Oct. 29-31.

HERBERT SPENCER'S AGNOSTICISM.

I shall not speak here against all theories called agnostic, only against that set forth by Herbert Spencer in his First Principles.

At the time of the death of Herbert Spencer, Professor William James, the world-famed psychologist, said that much of what Herbert Spencer had written on the subject of phychology was already obsolete. I believe the same can be said of much that the celebrated philosopher wrote on other subjects, and especially of much that he wrote on the subject of religion and ethics.

Herbert Spencer's position as regards the relation between God and human knowledge may be briefly stated thus: We know that the absolute (God) exists. Several things compel us to assume his existence. But that is all we know. No attribute can be predicated of him. Nay, even the assumption that he exists is contrary to the laws of thought. These laws forbid any perception of him whatever. Logically the first cause is entirely unknowable. Of arguments presented by Herbert Spencer to support his position, three are derived from "the nature of consciousness." Two of these are borrowed from Henry Mansel, and one is advanced by Herbert Spencer himself. The first argument borrowed from Henry Mansel is to this effect: To be conscious of a thing is to distinguish that thing from other things. But distinction implies limitation. Whenever two things are distinguished from each other, it is done by observing that each has qualities which the other has not. A distinction of the Infinite from the finite, therefore, would imply that the finite possesses attributes which the Infinite has not; i. e., that the Infinite is limited. But a limited Infinite is an impossibility. Consequently, no one can be conscious of the Infinite.

This argument is faulty. It is true that to be conscious of a thing is to distinguish it from other things. It is also true that distinction implies limitation. But it is not true that limitation, of the kind here meant, is inapplicable to God. This limitation excludes from God qualities possessed by the finite. Such exclusion, however, is not only permissible, it is necessary, if God shall remain the Perfect—an appelation given to God, even by Herbert Spencer. The finite includes among other things human beings, in whom we find such qualities as ignorance and malice—qualities which possessed by God, would make him imperfect.

The name Infinite has no doubt been originally applied to God by men who wanted to exalt Him. The

name used in the sense in which it is employed by Herbert Spencer and some other philosophers, degrades him. Largeness is not greatness.

The second argument borrowed from Henry Mansel runs thus: Consciousness is only possible in the form of a relation. There must be a subject or person conscious, and an object or thing of which he is conscious. There can be no consciousness without the union of those two factors, and in that union each exists only as it is related to the other. But this makes consciousness of God impossible. For the Absolute exists out of all relations.

To this argument we answer: There is and can be no such thing as an object existing out of all relations. We mean, no real object, be that object called the Absolute or anything else. Who applied the word absolute to God? Thinking men. Why was that word predicated of God in preference to another? Because it was considered to be appropriate. But anyone who claims that a certain name is appropriate to a certain object, claims, by implication, to be conscious of that object. If he has no consciousness of it whatever, the preference for it of one name to another is senseless. Everyone, therefore, who uses the name absolute of God, and holds it to be appropriate, claims to be conscious of God; i. e., claims that his consciousness is related to God, and consequently that God is related to his consciousness. At the same time to say that God is an object existing out of all relations is as absurd as to say: I see a star that nobody can see.

Herbert Spencer's own argument is of no greater validity than the ones here reviewed. It rests on the assumption that God has no likeness to other objects and cannot be classed—a condition of his being in any degree perceived.

But God has likeness to other objects and can be classed; and Herbert Spencer himself implies this again and again, as indeed he cannot help doing. Thus, when he says that the Absolute is a real object (as distinguished from objects that are fictitious) he puts him in the class of real objects. For he admits that there are other such objects than God; and when he calls God the First Cause, he puts him in the class of objects called causes—a plurality of which is implied already in the name First Cause.

Herbert Spencer advances still other arguments in support of his proposition, but they are all as defective as those here reviewed, as I could show, if the space allotted me permitted.

Herbert Spencer's agnosticism is opposed to rational religion. For rational religion means rational worship, and no rational worship can be bestowed upon an object of which the worshiper logically can have no perception whatever.

No finite being perceives clearly and fully any real object—not even the least particle of matter. For every real object possesses an infinite number of qualities, and only an infinite being can fully and clearly perceive them all. But we, finite beings, can perceive something—and even something of God; and this in full accord with the laws of thought. We call some things more perfect than others. In doing this, we—unconsciously—make use of a pattern or ideal. A pattern may be absolute or relative. The former is the most perfect of all objects, the latter the most perfect of a certain kind of objects. But even this must be estimated, as to its perfection before it can be used as a pattern. It must be measured by the more perfect object. This highest pattern, then, must be perceived by all who speak of things, high and low, of things more or less perfect, or imperfect. But this pattern, this highest object, is what we call God. He is the Ideal of ideals, the absolute Ideal. AUGUST DELLGREN.

Chicago.

THE MINISTER AS A CITIZEN.

The day is rapidly passing when the world will think of the minister as kind of different from the rest of men. As Emerson has so well said, the first essential for every man, no matter what his occupation, is to be a man; not a farmer, or a mechanic, or a lawyer, or a minister, but a man.

As a man and a citizen, the duties of a minister are in no wise different from those of every other man in the state. Our subject, therefore, resolves itself simply into this: What are the duties of citizenship? I wish to emphasize two things that I feel to be of greatest importance. The first is a negative duty, and is best expressed by Walt Whitman in the well-known words, "I will accept nothing that others cannot have their counterpart of on the same terms."

The great economic evil in modern social life is the almost universal effort to get something for nothing.

Current literature is full of instances of graft in high places; great corporations that ignore the rights of men and laugh at the laws; public men, and even political parties stooping to further private interests, rather than the public good. But the greatest menace is not the trust or the corrupt politician, but the spirit of the people at large, the almost universal desire to obtain something that has not been really earned, for which an equivalent has not been given.

This may be seen in the spirit of speculation, the hope to make some lucky investment, whether in stocks, mines or city lots, the seeking of some special "pull" or privilege that gives me an advantage over my neighbor.

There are many people who speak of the evil of gambling, who would be shocked at the idea of betting upon a game or a horse-race, and frown upon the giving of prizes at card parties, but who watch eagerly the stock quotations, hoping for a lucky turn, or who invest their money in city lots or western land, hoping it may rise in value, and their investment be doubled. Are not all such investments gambling? taking a risk with the hope of getting something for nothing? Even the bargain counter, while not so great an evil as it has been called, is a chance of something for nothing. It is this spirit that is everywhere, and is the great social menace of the times. Even our laws are not made to give everyone strict justice and an equal opportunity. The statute looks are full of laws of privilege. And the people want it that way. They want the economic struggle to be a game in which the winners, be they lucky or shrewd, take most of the stakes.

We seem to forget that if one man gets something for nothing, someone else must get nothing for something; that all wealth must be produced by human labor, and if one man gets more than he earns, another must get less; if one wins, another must lose.

Perhaps the first and most important thing for the citizen of to-day is to be a democrat; to say with Whitman, I will accept no privilege that my neighbor does not have; I will take no wealth that I have not earned, or for which I have not rendered a fair equivalent; un-

less, of course, it be freely given me. If all citizens should say this, and act upon it, involuntary poverty would be a thing of the past, and the whole social problem, or rather the economic problem, would be no more.

The second duty of citizenship, I wish to emphasize, is a positive one—the duty of rendering public service when called upon to do so.

The shame of modern life is that good men are so often unwilling to render public service.

No argument is necessary to prove the obligation each man owes to the state; the unwillingness to meet that obligation is a matter of selfishness. Everyone knows that public service is poorly paid and very little appreciated; but so much the more reason why good men should render the service, if called upon to do so.

As it is, men go out seeking public office as a workman looks for a job, and with much the same purpose in mind. If good men would accept office, the office would more often seek the man, the disgrace would be removed, and the people would be better served.

These two duties of citizenship are only two of many, but I consider them to be the most important two. They apply to the minister as to every other citizen. Few ministers are free from the spirit of something for nothing, and are democrats, as Whitman gives the sign. Few ministers think it their duty or place to render public service beyond the work of their official calling. Yet why not? More and more ministers are rendering social service as private citizens, and sometimes as public officials. It will be a fortunate day for the state when the people ask of the minister as of every citizen, not, is he a minister? or is he a politician? but is he worthy to minister to the larger congregation, including all the children of God in any particular part of this earth? R. C. BRYANT.

Rockford, Ill.

APOSTROPHE AN AID TO FAITH.

We arrive at great truths in just studying ourselves, and the things we do without knowing why.

Our instincts, our impressions, our yearnings, go much deeper than our intellects. We build better than we know.

It is a scientific principle that an instinct which is seriously injurious or false in its leading cannot develop. An instinct is the chrystallized result of the experience of millions of generations.

The age-long instinct to pray becomes a guarantee of listening intelligence. Nay those outpourings of poetic natures, those unresisted and irresistable impulses to cry aloud to what is called "inanimate" nature, those natural prayers of the poet, are the result of silent invitations from that God who is the "soul of this great universe." When Bryant bids the evening wind,

"Go, rock the little wood bird in his nest,
Cure the still waters, bright with stars, and rouse
The wide old wood from his majestic rest."

he offers a beautiful prayer.

When Byron says:

"Roll on thou deep and dark blue ocean, roll,"

he merges his soul and his desire with the great soul at whose behest the billows "roll and rise and fall."

And this seems good and natural to all of us. No one has ever called it a whim. And what does this mean? It means that deeper than our reasoning, lies a native and instinctive faith in our kinship with the pulsing life back of this phenomenal expression.

Why will so many persist in thinking that God is away up somewhere at a great distance, unless called down by some special act of prayer?

Why fear to bow reverently before nature and learn of her, as if she were some sort of idol, and not the expression of God himself, intended by him to bring us into close and sympathetic relations with himself.

Oh! when I remember how Jesus tried to comfort his disciples on the eve of his departure from them, how he said, "Ye believe in God, believe also in me," I wish we could hear nature speak as she endeavors to penetrate the hard crust of our worldliness and to bring us a little nearer to her Father and ours. I wish we could hear her when she says, "Ye believe in God, believe also in me."

Indeed, how shadowy is any belief in God, which makes no response to his beautiful outward revelations. These two are witnesses of the Spirit and help to beget those "inward revelations." The spirit of nature speaks. To those who listen, God reveals truths too subtle for the yet too clumsy tools of science.

Tennyson foreshadows the truth, and science will some day be helping to demonstrate it to those who are yet too unresponsive to feel it:

"Speak to him thou, for he hears,
And spirit with spirit can meet;
Closer is he than breathing,
Nearer than hands and feet."

It is only the doctrine of the imminent God.

Science and philosophy are beginning to indicate the truth of it.

But the soul of man for *ages*, in trial, in hope, in aspiration, has dimly or clearly felt the truth, and in various ways has been speaking to him.

And he has heard and answered. And that is why religion persists and why it always will persist.

It has its roots in the eternal One, in whom we live and move and have our being.

EVERETT SOMES TREWORGY.

Ord, Neb.

FROM A COLLEGE WINDOW.

"Never the time and the place and right book all together—" so sang, or might have sung, the poet, and the truth of his complaint is exemplified day by day. But occasionally, by a lucky fall of chance, the right book is ready for us, and the effect is sudden and deep. To take up, for instance, during a vacation at the ordinary summer resort Mr. Benson's "From a College Window" seems something more than a trick of Fortune; it is like an application of the Sortes Vergiliance on a larger scale. You turn, perhaps, to the chapter on "The Point of View," and the passage is the first thing to meet the eye:

"I know well the thoughts and hopes that I should desire to speak; but they are evasive, subtle things, and too often, like shy birds, will hardly let you approach them. But I would add that life has not been for me a dreamy thing, lived in soft fantastic reveries; indeed, it has been far the reverse. I have practised activity, I have mixed much with my fellows; I have taught, worked, organized, directed. I have watched men and boys; I have found infinite food for mirth, for interest, and even for grief. But I have grown to feel that the ambitions which we preach and the successes for which we prepare are very often nothing but a missing of the simple road, a troubled wandering among thorny by paths and dark mountains. I have

grown to believe that the one thing worth aiming at is simplicity of heart and life; that one's relations with others should be direct and not diplomatic; that power leaves a bitter taste in the mouth; that meanness, and hardness, and coldness are the unforgiveable sins; that conventionality is the mother of dreariness; that pleasure exists not in virtue of material conditions, but in the joyful heart; that the world is a very interesting and beautiful place; that congenial labor is the secret of happiness; and many other things which seem, as I write them down to be dull and trite commonplaces, but are for me the bright jewels which I have found beside the way."

This is Mr. Benson's 'point of view.' In this spirit he goes on to tell us what he thinks about such subjects as "Books," "Conversation," "Games," "Beauty," "Education," "Ambition," "The Simple Life," and "Religion;" treating each one with a relish and wisdom that suggests a man who knows "how to enjoy loyally his being." And how the contract with the life of the season rushes on the mind. The small talk on cottage and hotel porches, the mad pursuit of golf or tennis, the fret and flurry of uncontrolled idleness, the listless reading of cheap books—there are other ways of spending the summer, but the picture drawn is too true to life for most well-to-do Americans. The fact is that the art of finding enjoyment loyal to one's being is not the easy matter one might suppose. "We seek for other conditions," says Montaigne, "because we understand not the use of our own, and go forth from ourselves because we know not what abides within us." The wealth of this inner world Mr. Benson has realized; and the open secret is—simplicity and sincerity:

> "Sincerity and simplicity! if I could only say how I reverence them, how I desire to mould my life in accordcordance with them!"

It would be a paradox to say that pleasure is the most serious pursuit of life. But pleasure is at least the great test of character. Tell me what a man does in solitude. said the philosopher, and I will tell you his true nature. Better yet, see how a man occupies his leisure, and you catch him off his guard. Our work is more or less involuntary, or compulsory, and at best is guided by a thousand impersonal demands; our pleasure is ourself. This college professor reads trashy novels as soon as term closes; another boasts that he wants nothing better on the stage than the Rogers Brothers; this merchant drives madly about in a motor car like a fly on a teetatum; this lawyer plays bridge; this reverend gentleman gossips. All very innocent diversions and excellent in their place, but somehow we seem to have lost, if we ever possessed, that notion of pleasure as the reward and noble enlargement of life. "My own power of enjoyment is far deeper and stronger than it was in early years," says our author: this is because he has found "a simpler and quieter range of interest." Very pompously and solemnly we do our work; very stupidly we take our leisure; and we miss that blithe seriousness that is the basis of a sane life. Which of us is not left a little flat and humiliated when the year's work is done? Which of us knows "how to enjoy loyally his being?" He is the most leisurely man that I know, while, at the same time, his output is amazing,"—says Mr. Benson of a friend. Play is the use of superfluous energy, say the scientists. It should be the harmonious exercise of all the faculties, and not the exploitation of one. We look on pleasure with a touch of contempt and keep the higher faculties loftily aloof. The result is seen in the miserable state of the stage and of fiction. and in restless and vacuous waste of our leisure. And meanwhile the higher faculties, for want of employment, become atrophied, until the imagination as the guide of the free activities is almost forgotten.

For, after all, pleasure is not only the test, but it is one of the great schools of life. In its first meaning the word "school" is nothing other than "leisure," the time when the faculties are freed from restraint and permitted to attain their normal development. How far we have passed from that happy ideal, the divergener of those terms will show. Our schools have become, for the teachers at least, busy factories of special learnings and leisure is a time to forget our education.

All this has been, and is discussed at length by our genial author who is describing the world as seen from his college windows. Even there, in Oxford or Cambridge—the last haunt of the noble art of living—the old idea is passing away, if we may believe this troubled observer, and the notion of the strenuous life as an end in itself is coming in. We are all for "doing things" nowadays; for knowing something about everything—everything but ourselves. We are ambitious to accumulate, to gain a place, to have something to *show*. But, after all, having something to show is a poor sort of business. It is a kind of confession of failure. Certainly nothing fails like that kind of success. This is put most affectively by Mr. Benson in his essay on "Ambition;" "The quartet disaster for a man is to be opened and found to be empty." The wise application of this old Greek proverb to life "is not to avoid the occasions of opening, but to make sure that if the opening comes inevitably, we shall be found not to have devoted ourselves to the adorning of the casket, but to have piled with careful hands the treasure high within."

I cannot leave our author without indicating his religious attitude. What his religious ideas are I do not know. His religious ideals are unmistakable. The "wrapping" of ideas is quite secondary. Definitions in this sphere come somewhere between paradox and platitude. Mr. Benson realizes that labels are for people who will not think. He says:

> "By religion I mean the power, whatever it be, which makes a man choose what is hard rather than what is easy, what is lofty and noble rather than what is mean and selfish; that puts courage into timorous breasts ,and gladness into clouded spirits; that consoles men in grief, misfortune, and disappointment; that makes them joyfully accept a heavy burden; that, in a word, uplift men out of the dominion of material things, and sets their feet in a purer and simpler region."

Here is a man with no interest to push, no nostrum to advertise, no axe to grind. Here is a man spiritually free. This attitude is far removed from that unregenerate desire to make a "password" a test. Religion is not a little camp, it is not a church or ecclesiastical or creedal thing, but a "far-off vision of the soul."

There is not room to pay more. But read "From a College Window." It is a direct message to the men and women who must do their work in corners and byways; and that is the great mass of us. One wants to thank the author. In one of his "left on letters" Mr. Benson said: "I long to write a beautiful book, to put into words something of the sense of peace, of beauty and mystery, which visit me from time to time. Every one has, I think, something of the heavenly treasure in his heart. something that makes him glad, that makes him smile when he is above; I want to share that with others, not to keep it to myself." Well, he has done it. He has taken us into his confidence and told us what he thinks about it all. Simply and sincerely he has told us that nobleness of life depends on its consistency, its clearness of purpose, its

quiet and ceaseless energy; that it is possible to put into life honour and courage and character without spoiling them or unduly squeezing life.

"I believe that there is in life a great and guarded city, of which we may be worthy to be citizens. We may, if we are blest, be always of the happy number, by some kindly gift of God; but we may also, through misadventure and pain, through errors and blunders, learn the way thither. And sometimes we discern the city afar off, with her radiant spires and towers, her wells of strength, her gates of pearl; and there comes a day, too, when we have found the way thither, and enter in; happy if we go no more out, but happy too, even if we may not rest there, because we know that, however far we wander, there is always a hearth for us and welcoming smiles.

I speak in a parable, but those who are finding the way will understand me, however dimly; and those who have found the way, and seen a little of the place, will smile at the page and say: 'So he, too, is of the city.'"

C. S. DUTTON.

Salem, O.

AMONG THE CHURCHES.

Sheffield, Ill.—Rev. A. M. Walker, formerly of St. Johns, N. B., has received and accepted a call to this society. Mr. Walker enters at once upon the duties of his new relation.

A Unitarian Church in a city of 400,000 inhabitants wishes at once an assistant pastor of positive views on Unitarianism to take charge of administrative work and to preach if desired one sermon a week. Inquiries addressed to the editor of this paper will be communicated to the trustees of the church.

Mt. Pleasant, Mich.—When Rev. H. Van Ommeren came to leave Laingsburg, where he has lived for the past three years, he found how much the people cared for him. A reception in his honor was held at which time a purse of $50 was given him, and a set of resolutions, very flattering to his character as a man and citizen, were presented.

Davenport, Iowa.—"The Democrat and Leader" gives large space in a recent issue to the transformation worked in the appearance of the Unitarian Church during the vacation. It would be of value if we had room to reprint this glowing account. Certainly, our Davenport friends are to be congratulated. The same article states that a chorus choir has been organized under the leadership of one of the most competent instructors in the city.

Duluth, Minn.—Rev. A. Irvine Innes of Aitkin, Minn., is supplying the pulpit of this church during Sept. Mr. Innis was minister of a Unitarian church in Scotland before coming to America, and at one time president of the Unitarian Association of Scotland. Mr. Innes came to America to visit his son at Aitkin, and perhaps he may be induced to make it his home.

It is a pleasure to note that Rev. Lewis G. Wilson, who visited several of our churches last year to their great profit, is again to be with us—this time in Wisconsin and Minnesota. Mr. Wilson visits the churches most likely to benefit by his ministration and gives a series of lectures upon subjects of interest to thinking people and meet those who are in doubt as to their belief, for consultation. His qualities of mind and person make him peculiarly fit for this work.

Aurora, Ill.—This pulpit, made vacant by the departure of Rev. Parker Stockdale, has found in the Rev. J M. A. Spence, of Green Bay, a minister worthy of its best traditions. Mr. Spence has been, for eight years past, minister of the Union Congregational Church of Green Bay. His congregation in Green Bay were loath to part with him, but his desire to cope with the larger responsibilities and opportunities at Aurora conquered him. Mr. Spence has recently been admitted to Unitarian fellowship. During his pastorate in Green Bay, he published a monthly paper entitled "The Unionist." It was a live and progressive sheet which made many friends for him among those who had not met him. He will continue the publication of this paper at Aurora, but will rename it "The Advance." As Unitarians we are glad to welcome Mr. Spence to our ranks, and as humanitarians, we prize the continuance of his work in the liberal ministry.

Minneapolis,Minn.—Rev. E. Stanton Hodgin sends out an announcement for the opening of his church services Sunday, Sept. 9. During the summer the convenient and substantial church structure has been repaired throughout and redecorated within. Mr. Hodgin's announcement tingles with life, and outlines a winter's work that promises to be large and satisfactory. His sermon topics for September are: New Revelations of God; The Spirit of Modern Education; Reformers, Ancient and Modern; New Creations—Lessons from the Life of Luther Burbank.

Cincinnati, O.—Our church in this city was not opened until Sunday, Sept. 23rd. The reason for this late opening is to be found in the extensive renovation of the auditorium. A new carpet has been laid, and the pew cushions newly covered at a cost of $600. Mr. Thayer spent a part of his vacation in service upon a special committee of three, appointed by the mayor to inquire into charges against the management of the House of Refuge, a children's reformatory. The investigation aroused great interest among the citizens.

Moline, Ill.—A Unitarian fraternal society has been organized in this city. Dr. Hedley Hall, pastor of the church, is its founder. He aims to bring the best of the work of the secret societies into the life of his church. The method of work pursued will be fraternal and educational. The parlors of the church will be fitted with all sorts of cultural means—good pictures, books, papers, etc., and open daily. Lectures and classes will be held frequently. Committees will be appointed to look after the needs of the sick and poor. It is proposed to add an insurance element to the plan when its other parts shall become in working order. Though many churches have fully followed the plan of work, thus outlined, and all churches partly, this is the first attempt, of which the editor is cognizant, to organize a church into a fraternal union. The experiment will be watched with curious eyes by those who doubt the ability of a church society to compete successfully with clubs and other organizations outside its special field. Others will welcome it as a solution of the problem of how to meet the growing competition of social organizations with the church. The new society has not the element of secrecy that makes fraternal work so exclusive yet attractive.

ALLIANCE NOTES.

What is your alliance doing to promote the interests of the church? This page is devoted to telling the story of your successes or failures, that it may increase the knowledge and zeal of all alliance workers. To make this page valuable the officers of each alliance should see to it that news items are sent to the NEWS LETTER.

DIRECTORY.

A Directory of the Independent churches in the Western Unitarian Conference. The object of this list is to direct those who care to know where to find our churches and ministers:

Alton, Ill.—First Unitarian Church. Hour of service, 11 A. M. Rev. George R. Gebauer, Third and Alby Sts.

Ann Arbor, Mich.—First Unitarian Society. Hour of service, 10:30 A. M. Rev. Henry W. Foote.

Broken Bow, Neb.—The People's Liberal Christian Society. Hour of service, 7:45 P. M. Rev. L. F. Harman.

Buda, Ill.—Union Christian Society. Hour of service, 10:45 A. M. Rev Ed. H. Barrett.

Burlington, Iowa.—People's Church. Hour of service, 10:45 A. M. Rev. Hedley Hall, Moline, Ill.

Chicago, Ill.—Church of the Messiah, Michigan Ave. and Twenty-third St. Hour of service, 11 A. M. Rev. W. Hanson Pulsford, 115 E. Twenty-third St.

Chicago, Ill.—Hull Memorial Chapel, Fifty-seventh St. and Woodlawn Ave. Hour of service, 4 P. M. Rev. W. Hanson Pulsford, 115 E. Twenty-third St.

Chicago, Ill.—Unity Church, Barry Ave., near Evanston Ave. Hour of service, 11 A. M. Rev. Fred V. Hawley, 2429 North Hermitage Ave.

Chicago, Ill.—Third Unitarian Church, W. Monroe St., near Kedzie Ave. Hour of service, 10:45 A. M. Rev. Fred Alban Weil, 1536 Adams St.

Chicago, Ill.—First Swedish Unitarian Church, Wells Hall, 1629 N. Clark St. Hour of service, 11 A. M. Rev. August Dellgren, 1285 N. Halsted St.

Cincinnati, Ohio.—The First Congregational Church of Cincinnati, Reading Rd. and Linton St. Hour of service, 11 A. M. Rev. George A. Thayer, 304 Oak St.

Cleveland, Ohio.—The Church of the Unity, Euclid and Genesee Aves. Hour of service, 11 A. M. Rev. Minot O. Simons, 755 Genesee Ave

Colorado Springs, Col.—All Souls' Unitarian Church, Dale and Tejon Sts. Hour of service, 4 P. M. Rev. Franklin Baker.

Davenport, Iowa.—First Unitarian Society. Hour of service, 10:30 A. M. Rev. Arthur M. Judy, 1708 Perry St.

Decorah, Iowa.—Unity Church. Hour of service, 10:30 A. M. Rev. Margaret T. Olmstead.

Denver, Col.—Unity Church, Nineteenth Ave. and Broadway. Hour of service, 11 A. M. Rev. David Utter, 1557 Logan Ave.

Des Moines, Iowa.—First Unitarian Society. Hour of service, 10:30 A. M. Rev. Mary A. Safford and Rev. Eleanor E. Gordon.

Duluth, Minn.—First Unitarian Church. Hour of service, 10:45 A. M.

Evanston, Ill.—Church of All Souls. Hour of service, 11 A. M. Rev. J. Vila Blake, 37 Ashland Blvd., Chicago.

Fort Collins, Colo.—Unity Church. Hour of service, 11 A. M.

Geneseo, Ill.—First Unitarian Society. Hours of service, 10:45 A. M. and 7:30 P. M. Rev. David M. Kirkpatrick.

Geneva, Ill.—First Unitarian Society. Hour of service, 11 A.M.

Gimli, Manitoba.—Unitarian Society. Hour of service, Rev. J. P. Solmundsson.

Grand Haven, Mich.—First Unitarian Society, Washington St., between Third and Fourth Sts. Hour of service 7 P. M.

Greeley, Col.—Unity Church, Ninth St. and Ninth Ave. Hour of service, 10:45. Rev. T. Clinton Brockway.

Hanska, Minn.—Nora Free Church. Hour of service, 11 A. M. Rev. A. E. Norman.

Hinsdale, Ill.—Unity Church. Hour of service, 10:45 A. M. Rev. Ernest C. Smith.

Hobart, Ind.—First Unitarian Church. Hour of service, 7:30 P. M. alternate Sundays.

Humboldt, Iowa.—Unity Church. Hours of service, 10:30 A. M. and 7:30 P. M.

Indianapolis, Ind.—All Souls' Unitarian Church. Hour of service, 11 A. M. Rev. Frank C. S. Wicks, 17 Michigan St.

Iowa City, Ia.—All Souls Church. Hour of service, 11 A. M.

Kalamazoo, Mich.—People's Church, Park and Lovell Sts. Hours of service, 10:30 A. M. and 7 P. M. Rev. Joseph P. MacCarthy.

Kansas City, Mo.—All Souls' Church, Baltimore Ave. and Armour Boul. Hour of service, 11 A. M. Rev. Charles Ferguson, 3519 Flora Avenue.

Kenosha, Wis.—First Unitarian Church, Chicago St. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Florence Buck, 427 Congress St.

Keokuk, Iowa.—First Unitarian Society. Hours of service, 11 A. M. and 7:30 P. M. Rev. M. Rowena Morse.

Lawrence, Kan.—The Unitarian Church, Hancock and Vermont Sts. Hours of service, 11 A. M. and 7:30 P. M. Rev. Frederick M. Bennett, 1140 Ohio St.

Lincoln, Neb.—All Souls' Church, Twelth and H. Sts. Hour of service, 10:30 A. M. Rev. J. Lewis Marsh, 1210 D. St.

Louisville, Ky.—Church of the Messiah, Fourth Ave. and York St. Hour of service, 11 A. M. Rev. William H. Ramsay, Alta Ave.

Luverne, Minn.—Unity Congregation Church. Hour of service, 10:45 A. M.

Madison, Wis.—First Unitarian Society. Hours of service, 11 A. M. and 7:30 P. M. Rev. F. A. Gilmore.

Milwaukee, Wis.—First Unitarian Society, Ogden Ave. and Astor St. Hour of service, 11 A. M. Rev. J. C. Hodgins, 2 Astor St.

Minneapolis, Minn.—First Unitarian Society, Eighth St. and Mary Place. Hour of service, 10:30 A. M. Rev. E. Stanton Hodgin.

Moline, Ill.—First Unitarian Church, Sixteenth St. and Sixth Ave. Hour of service, 10:45 A. M. Rev. Hedley Hall.

Monroe, Wis.—United Liberal Church. Hour of service, 10:45 A. M. Rev. J. H. Palmer.

Mount Pleasant, Mich.—First Congregational Society. Hour of service, 10:30 A. M. and 7 P. M. Rev. H. Van Ommeren.

Neillsville, Wis.—People's Church. Hours of service, 11 A. M. and 8 P. M. Without minister.

Omaha, Neb.—Unity Church, Seventeenth and Cass streets. Hour of service, 10:45 A. M. Rev. Newton Mann. P. O. Box 63.

Ord, Neb.—*People's* Unitarian Church of Ord. Hour of service, 11 A. M. Rev. E. S. Treworgy.

Pueblo, Colo.—Unity Chuhch, Court and Ninth Sts. Hours of service, 11 A. M. Rev. W. S. Nichols.

Quincy, Ill.—Second Congregational Church, 633 Main St. Hour of service 10:30 A. M. Rev. C. F. Elliott.

St. Joseph, Mo.—Unity Church, Ninth St., between Edmond and Felix Sts. Hour service, 8 P. M. Rev. J. H. Jones.

St. Louis, Mo.—Church of the Messiah, Garrison Ave. and Locust St. Hour of service, 11 A. M. Rev. John W. Day, 320 Newstead Ave.

St. Louis, Mo.—Church of the Unity, Park and Armstrong Aves. Hour of service, 11 A. M. Rev. George R. Dodson, 48 Nicholson Place.

St. Paul, Minn.—Unity Church, Portland Ave. and Grotto St. Hour of service, 11 A. M. and 8 P. M. Rev. Richard W. Boynton, 414 Ashland Ave.

Shelbyville, Ill.—First Congregational Church. Hour of ser-

vice, second and fourth Sundays of each month, at 10:30 A. M. Rev. Jasper L. Douthit.

Sherwood, Mich.—Unity Church. Hour of service 7 P. M. alternate Sundays. Rev. B. A. Hills.

Sioux City, Iowa.—Unity Church, Tenth and Douglas Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. J. D. O. Powers, 410 Tenth St.

Toledo, Ohio.—Church of Our Father, Ashland Ave. and Prescott St. Hour of service 10:30 A. M. Rev. Abraham M. Rihbany, 2416 Fulton St.

Topeka, Kan.—First Unitarian Church, 918 Topeka Ave. Hour of service, 11 A. M. Rev. J. H. Jones.

Washta, Iowa.—Unity Society. Service and Sunday School every other Sunday at 2 P. M. Miss Carrie Hoffman Secretary.

Wichita, Kan.—First Unitarian Church. Hours of service 11 A. M. and 6:30 P. M. Rev. W. S. Vail, 1116 Bitting Ave.

Winnipeg, Manitoba.—The First Icelandic Unitarian Church of Winnipeg, Sherbrooke and Sargent Sts. Hour of service, 7 P. M. Rev. Roegno Peturrson, 785 North Dame St.

Winnipeg, Manitoba.—All Souls' Unitarian Church, Manitoba Hall. Hour of service, 7 P. M. Rev. H. F. M. Ross, 297 Redwood Ave.

"Let us all join hands and help for to-day we are alive together."

NATIONAL ALLIANCE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

Headquarters: Room 10, 25 Beacon St., Boston.

Miss Emma C. Low, President, 153 State St., Brooklyn, N. Y.

Mrs. Charles T. Catlin, Treasurer, 25 Beacon St., Boston.

Mrs. Emily A. Fifield, Recording Secretary, 4 Ashland St., Dorchester, Mass.

Mrs. Robert H. Davis, Corresponding Secretary, 19 E. Forty fourth St., New York.

Vice-Presidents.—Miss Fannie Field, The Auburndale, Mt. Auburn, Cincinnati, Ohio; Mrs. Emma Noble Delano, 6531 Yale Ave., Chicago, Ill.; Mrs. John Boyd Davis, 530 Majestic Bldg., Denver, Colo.

The object of the Alliance is, principally, to quicken the religious life of our Unitarian churches, and to bring the women of the denomination into closer acquaintance, co-operation and fellowshiip.

The Chicago Associate Alliance of Unitarian and Other Liberal Christian Women.

Mrs. W. M. Backus, President, 1519 Adams St., Chicago.

Mrs. O. C. Baker, Secretary, 6565 Yale Ave., Chicago.

Miss Frances Le Baron, Chairman of Postoffice Mission, 921 Walnut Street, Chicago.

Composed of the branches in Church of the Messiah, Unity Church, Third Church and First Swedish Church, Chicago, Evanston, Geneva and Hinsdale. Six meetings are held during the year.

KENTUCKY.

Louisville.—Woman's Branch Alliance, Church of the Messiah, President; Mrs. Charles F. Smith, 509 W. Ormsby Ave., Secretary; Mrs. John B. Lewis, 1816 Fourth Ave. Meetings the first, second and fourth Thursdays in the month.

OHIO.

Director, Mrs. Arthur Bradley, 8 Hayward St., Cleveland.

Cincinnati.—Cincinnati Branch, First Congregational Church. President, Mrs. Wm. S. Sampson, The Auburndale. Mt. Auburn; Secretary, Mrs. George A. Thayer, 304 Oak St. Meetings first Wednesday of each month at 2 P. M.

Cincinnati.—Unity Branch. President, Mrs. Mary S. Russell, 1318 Race St.; Secretary, Mrs. C. E. Thorp, 2304 Kenton St. Meetings second Wednesday of each month at 2:30 P. M.

Cleveland.—Women's Alliance of Unity Church. President, Mrs. E. A. Stevens, 5 Lake View Ave.; Secretary, Mrs. Martha M. Tuttle, 44 Mt. Union St. Meetings every Friday at 2 P. M.

Marietta.—Marietta Branch, First Unitarian Church. President, Mrs. Helen Morgan, 432 Fifth St.; Secretary, Mrs. A. Laura Coil, 232 Third St. Meetings first Tuesday of each month at 2:30 P. M.

Salem.—Unity Circle of Salem. President, Mrs. Ida B. Cooper; Secretary, Miss Leora Thompson, 469 McKinley Ave. Meetings alternate Sundays at 2 P. M.

Toledo.—Toledo Branch Womans' Alliance. President, Miss Florence Dority, 2222 Parkwood Ave.; Secretary, Mrs. Sidney Cooke, 133 Melrose Avenue. Meetings Friday at 2 P. M.

MICHIGAN.

Director, Mrs. Hiran Marks, 57 Sibley St., Detroit.

Ann Arbor.—Ladies Union, First Unitarion Church. President, Mrs. W.H. Pettee, 554 Thompson St.; Secretary, Mrs. Frank Leverett, 312 N. Thayer St. Meetings every Wednesday at 2:30 P. M.

Brooklyn.—Woman's Alliance, Unitarian Church. President, Mrs. C. A. Ford; Secretary, Mrs. J. C. Aylsworth. Meetings first Thursday of each month at 2:30 P. M.

Detroit.—Detroit Branch Congregational Unitarian Church. President, Mrs. Hiram Marks. 57 Sibley St.; Secretary, Mrs. avid MacKenzie, 574 Woodward Ave. Meeting third Friday at 3:30.

Mount Pleasant.—Ladies' Union, First Congregational. President, Mrs. A. Borden; Secretary, Mrs. Dr. Getchell. Meetings alternate Tuesdays at 2 P. M.

Onsted.—Woman's Alliance People's Unitarian Church. President, Mrs. Alfred Howard; Secretary, Mrs. Lucern Darling. Meetings last Friday of each month at 2:30 P. M.

Sherwood.—Women's Alliance. Unitarian Church. President, Mrs. L. Maud Wilcox; Secretary, Mrs. E. J. Swain. Meetings first Thursday of every month at 2 P. M.

INDIANA.

Indianapolis.—Indianapolis Alliance, All Souls' Church. President, Mrs. J. R. Cavanagh, 1856 N. Pennsylvania St.; Secretary, Mrs. C. A. Cotter, 1607 Park Ave. Meetings first Monday of each month at 2:30 P. M.

ILLINOIS.

Director, Mrs. Abby Bigelow Foote, 1622 Oak St., Evanston.

Alton.—Ladies' Aid Society. President, Mrs. H. J. Bowman, 12th and Langdon Sts.; Secretary, Mrs. George R. Gebauer, 102 W. Third St. Meetings alternate Wednesdays at 2:30 P. M.

Alton.—Anna D. Sparks Society. President, Mrs. A. H. Wuerker, 311 Prospect St.; Secretary, Mrs. Julia R. Floss, 404 Bluff St. Meetings alternate Tuesdays at 2:30 P. M.

Chicago.—Women's Alliance, First Unitarian Society. President, Miss Belle Macfarland, 220 E. Forty-eighth St.; Secretary, Mrs. Frances P. Allore, 1025 Fine Arts Bldg. Meetings every Friday at 11:30 A. M.

Chicago.—Ladies' Aid Alliance, Unity Church. President, Mrs. Sarah Baxter, 387 N. State St.; Secretary, Mrs. Laura M. Green, 1917 Oakdale Ave. Meetings every Tuesday at 11 A. M.

Chicago.—Branch of Third Unitarian Church. President, Mrs. C. D. Wescott, 5735 Washington Ave.; Secretary, Miss Ethel Mason, 1477 Washington Blvd. Meetings every Tuesday at 10 A. M.

Evanston.—Branch Alliance of the Church of All Souls. President, Mrs. A. R. Flentye, 948 Winthrop Ave., Chicago,; Secretary, Mrs. George C. Richardson, 1406 Chicago Ave. Meetings twice a month on Thursday at 10:30 A. M.

Geneseo.—Geneseo Branch, First Unitarian Society. President Mrs. C. J. Limle. Secretary, Mrs. M. J. Miller. Meetings first Wednesday of each month.

Geneva.—Geneva Branch, First Unitarian Church. President, Mrs. J. Niles Wheeler; Secretary, Mrs. Emma A. Beebe. Meetings every Friday afternoon.

Hinsdale.—Hinsdale Alliance. President, Mrs. B. B. Carter; Secretary, Mrs. A. C. Beebe. Meetings alternate Wednesdays at 1:30 P. M.

Quincy.—Industrial Society, Second Congregational Unitarian Church. President, Mrs. C. E. Baker, 628 Spring St.; Secretary, Mrs. Arthur Turner, 1452 Hampshire St. Meetings alternate Wednesdays at 2:30 P. M.

MINNESOTA.

Director, Mrs. A. H. Norman, 1206 Ninth St., South, Minneapolis.

Duluth.—Women's Branch Alliance of First Unitarian Church. President, Mrs. H. V. Goetchins, 5137 London Rd.; Secretary, Mrs. H. C. Marshall, 2302 E. Fifth St. Meetings alternate Wednesdays at 2:30 P. M.

Minneapolis.—Women's Club, First Unitarian Church. President, Mrs. S. R. Child, 9914 Kenwood Parkway; Secretary, Mrs. A. D. Dollenmayer, 724 E. 25th Street. Meetings first Wednesday of each month at 2:30 P. M.

St. Paul.—Unity Church Branch. President, Mrs. David Van Alstyne, 867 Fairmont Ave.; Secretary, Miss Delie E. Chaney, 997 Argyle St. Meetings alternate Tuesdays at 2:30 P. M.

WISCONSIN.

Director, Mrs. Laura N. Doolittle, 651 Marshall St., Milwaukee.

Kenosha.—Kenosha Branch of the Women's Alliance. President, Mrs. F. C. Hannahs, 368 Market St.; Secretary, Mrs. F. J. Gottfredsen, 210 Deming St. Meetings every Tuesday at 3 P. M.

Madison.—Women's Alliance of First Unitarian Church. President, Mrs. Elizabeth W. Pudor, 504 Wisconsin Ave.; Secretary, Mrs. Oliver P. Watts, 306 Lake St. Meetings twice a month on Wednesday at 3 p. m.

Milwaukee.—Milwaukee Branch of Women's Alliance. President, Mrs. A. R. McLenegan, 689 Stonewell Ave.; Secretary, Mrs. Edwin Reynolds, 446 Ivanhoe Place. Meetings second and Fourth Friday of each month at 3 P. M.

IOWA.

Director, Mrs. G. S. Garfield, Humboldt.

Davenport.—Ladies' Working Society of the Unitarian Church. President, Mrs. Clara B. Bills, 1003 Perry St.; Secretary, Mrs. Charles Whitaker, 321 E. Tenth St. Meetings every Wednesday at 2 P. M., from September to January, alternate Wednesdays from January to July.

Humboldt.—Unity Circle, Unity Church. President, Mrs. Mary W. Garfield; Secretary, Mrs. Gazelle Stevens Sharp, Meetings alternate Thursdays at 3 P. M.

Iowa City.—Branch Alliance of All Souls' Church. President, Mrs. B. F. Shumbaugh, North Clinton St.; Secretary, Mrs. Lizzie Cheney Ward, 228 N. Clinton St. Business meeting, first Friday of the month at 2:30 P. M. Sewing other Fridays at 2 P. M.

Keokuk.—Ladies' Society of First Unitarian Church. President, Mrs. J. H. Chenoweth, 1206 High St.; Secretary, Miss Merta Mitchell, Pleasant Ave. Meetings Monday afternoons.

MISSOURI.

Director, Mrs. C. V. Mersereau, 3830 Shenanhoah St., St. Louis.

Kansas City.—Kansas City Alliance, All Souls' Church. President, Mrs. J. D. Stevens, 3112 Garfield Ave.; Secretary, Mrs. Frederick Smith, 219 Armour Blvd. Meeting first and Third Friday all day for sewing; second Friday at 2 P. M. for discussion.

St. Joseph.—Alliance Branch, Unity Church. President, Mrs. H. N. Robinson, 2741 Penn St.; Secretary Miss Emma L. Ransom, 321 N. Tenth St. Meetings every Wednesday at 2:30 P. M.

St. Louis.—Eliot Society. President, Mrs. Wm. S. Stuyvesant, 5455 Maple Ave.; Secretary, Mrs. Rufus A. Lewis, 5630 Vernon Ave. Meetings third Thursday of each month at 2:30 P. M.

St. Louis.—Unity Branch. President, Mrs. Anthony Ittner, 2103 Park Ave.; Secretary, Mrs. W. R. Vickroy, 2901 Rauschenbach Ave. Meetings first Friday of each month at 3 P. M.

KANSAS.

Director, Mrs. O. E. Learnard, Lawrence.

Lawrence.—Ladies' Aid Society. President, Mrs. O. E. Learnard; Secretary, Mrs. Mary E. Eames, Henry St. Meetings every Wednesday at 3 P. M.

Topeka.—Woman's Branch Alliance of Unity Church. President, Mrs. C. F. Slayton, 1824 Clay St.; Secretary, Mrs. Theo. A. Wilkie, 716 Lane St. Meetings every Friday at 2:30 P. M.

NEBRASKA

Director, Mrs. John L. Marsh, 1210 D St., Lincoln.

Lincoln.—Women's Alliance of All Souls' Church. President, Mrs. F. B. Harris, 1848 F St., Secretary, W. H. Bagnall, 1419 B St. Meetings first Wednesday of each month.

Omaha.—The Woman's Alliance of Unity Church, Omaha. President, Mrs. W. A. Smith, 984 North 25th Street. Secretary, Mrs. William Alderson, 3855 Seward St.. Meetings first and third Wednesdays of each month at 2 P. M.

Ord.—Unity Circle, People's Unitarian Church. President, Mrs. E. M. Foster; Secretary, Mrs. George A. Parkins. Meetings alternate Wednesdays at 2:30 P. M.

COLORADO.

Director, Mrs. Frank Merriam Keezer, 1243 Columbine St.

Denver.—Unity Church Alliance. President, Miss Adelaide Butterfield, 3209 Eliot St.; Secretary, Mrs. L. C. Edwards, 2838 Irving St. Meetings first, third and fifth Friday.

Fort Collins.—Unity Circle, Unity Church. President, Mrs. T. J. Annis; Secretary, Mrs. A. M. Hawley. Meetings every Wednesday at 2:30 P. M.

Pueblo.—Woman's Alliance of Unity Church. President, Mrs. Z. D. Walter, 107 W 7th St.; Secretary, Mrs. E. W. Baxter, 226 W. Abriendo Ave. Meetings second Wednesday of each month at 2:30 P. M.

A DIRECTORY of isolated Unitarians who, being deprived of the privilege of belonging to a local Unitarian church, desire to express their loyalty to the cause this name implies by membership in this list. It is to be hoped that other friends of our cause will join.

Andyke, Miss Belle, Mendota, Ill.
Ayers, Mrs. J. C. F., Edgerton, Kas.
Brown, r. Wm. F., Fonda, Iowa.
Butler, Mr. D. B., Frankfort, Mich.
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Hatch, Mrs. Isabel, Springfield, Ill.
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Hull, Mrs. W. B., Morris, Ill.
Leonard, Miss Olive, West Salem, Wis.
Lewis, Mrs. Rufus A., San Antonio, Texas.
Marsh, Mr. J. E., Big Rapids, Mich.
Marshall, Mr. G. M., Kilbourn, Wis.
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Munsell, Dr. L. S., Beaver, Okla.
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Smith, Mrs. S. A., Excelsior Springs, Mo.
Spear, Mrs. Susan S., Riverside, Ill.
Topping, Mrs. W. J., Mohall, N. Dak.
Wheeler, Mrs. Thos. B., Troy, Ohio.